"The Truth shall make you FREE."—Christ.

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NOT HAPPY—AND WHY?

No, he was not happy.

And of course there existed a reason why Mr. Leslie Holbrook was not happy. Conditions of mind are not accidental; they are dependent on causes that may be clearly traced.

The cause did not lie in any deficiency as to this world's goods. No; nor in any lack of luxuries, or home-comforts. His domestic establishment was complete; or rather establishments — for Mr. Leslie Holbrook had a country house as well as a city house; and taste and wealth had combined to enrich them with both internal and external beauty.

Time was when only one establishment existed—the city house, and that was nothing very ambitious; but, for home joy and home comfort it gave ample dwelling place — for these are guests easily satisfied. Their life rests not in anything merely external.

Nothing very ambitious, we said. But as wealth came glowing in upon Mr. Holbrook, he grew ambitious to let some of his neighbours see the golden fringe on the outer mantle of his prosperity. To this a certain feeling of unrest impelled him. Mere impressions gave not the inward satisfaction promised. He had made haste to get rich, because, in manhood's early spring-time, gold seemed the greatest good. "To be *rich* is to be happy"—so he translated the aphorism.

But, in his case, as in that of others, wealth did not bring happiness. It must be used as a means to happiness. That was something learned in the right direction; but as *he* learned it it could scarcely be called the alphabet of true wisdom. Using wealth as a means of happiness was a different thing in his mind from what it is in the mind of a philanthropist.

"I will build me an elegant house," said Mr. Holbrook, and the purpose gave his labouring heart an easier motion. Then thought grew busy in this direction—pleasantly busy. He consulted an architect; looked at plans; examined locations; discussed materials, style, and arrangements of rooms. How interested his mind became. How full of pleasant exhilaration. His first idea of a house gradually lost its attractions. He must have something more costly and imposing than that.

"When I build, people will expect to see something handsome." So said Mr. Holbrook; and in saying it, he gave people more credit for interest in him than was legitimately their due.

Mr. Holbrook built his fine house. Its exterior was architecturally imposing and beautiful; its interior, the very perfection of order, elegance, and convenience. But the leading end, in his mind, through all the interesting progress of this edifice towards completion was a mean and unworthy one; and just in the degree that a man's end, in any work, is mean and unworthy, will be the degree of his failure to realize happiness in its attainment. Home comfort had, in almost every case, been a secondary thing in the mind of Mr. Holbrook. He was building a house more with the end of securing public commendation than domestic felicity.

This being so, it is not surprising that in the actual possession of his palace-home he failed to reach the anticipated delight towards which his mind had been reaching. In a little while his eyes ceased to range over frescoed ceilings, picture-hung walls, rich furniture and carpets. Spacious as were the apart-

ments, his thought went soaring beyond them. Almost innumerable as were the articles of taste and luxury gathered within the walls of his dwelling, they failed of more than a passing interest. He found himself sighing amid his splendours; sighing for something only dimly shadowed in his thought—its very dimness giving the impression of a good unattainable. To this a positive element of disquietude was added. The three-days wonder created by his architectural achievement had already passed; and his fine house was being dwarfed by the erection of another in the square opposite, so far beyond his in cost and imposing elegance of design, that eyes once admiringly turned to his palace-home, must now only see its inferiority to the other.

In the new dwelling-place of Mr. Holbrook, no higher domestic happiness than existed in the old one was found. Nay, if the truth must be told, happiness had decreased inversely to the increasing splendours. This was not because of any law inherent in the case. The family of Mr. Holbrook might have been happier in their new home than they had ever been in their old one. But the elements of their happiness would have been grounded in a very different soil from love of self and the world.

The unrest of Mr. Holbrook's mind impelled it to search for some new source of interest. Mere money-getting and money-hoarding had ceased to meet the demands of his nature. He could not sit down and find a soul-satisfying pleasure in counting his gold. He must use it as a power to wrest happiness from the elements around him.

Next in order came his country house, and nearly three years of time were expended in the erection of this, and the laying out of gardens, walks, and lawns, the planting of trees and shrubbery, the building of hot-houses and graperies. But when all was finished, and the interest and excitement attendant on the thought, planning, and working involved, had died away, he sat down in the Eden his hand had created, and did not find in it the Eden of his imagination. It was perfect as a garden of beauty and delight, but its perfection did not fill his soul with interior joy. For him there was a trailing serpent among its flowery *parterres*.

No, Mr. Holbrook was not happy. We said so in the beginning, and repeat it here. He had gathered for enjoyment vastly beyond what it is possible for any man to enjoy alone, and still he was stretching out his hands, and drawing in more, seeking therein for the soul-delights that ever flit as deceptive marsh tapers before the selfish and worldly-minded. Business cares oppressed him; trade brought many anxieties, fear of loss troubled his peace at times, and drove sleep from his pillow. Town house and country house had failed as investments that were to yield certain happiness. He dwelt in one during the winter, and in the other during the summer. In the winter looking away from the disquiet of the present, he pictured the rural delights of the coming season of blossom and fruitage, and in the restless summer, his eyes turned back to his city home as most desirable. And so the years came and went, but happiness lay still in the distant future.

Mr. Holbrook was like a hand, or an eye, or an arm, which morbidly endeavours to appropriate to its own use alone the blood that flows in for the common good. Congestion and inflammation were the consequence. He was oppressed and feverish. He received all the freely giving arteries brought, but obstructed every panting vein, and sought to keep in his small individual organism the life-blood designed for the sustenance of many.

As in the human body, so in the large body of human society, this attempt of any member to use *for his own good alone* a larger share of vital blood than health requires, is always attended by pain and disability. The blood, struggling with impediments, passes onward by the impelling force that quickens instead of retards its strokes, and completes, steadily, its circles of life, but completes them in as steadily increasing pain to the obstructing member. It can not wholly obstruct, except in death to itself. The normal social law is as unexchanging as the normal physical law. No man who lives for himself alone can be happy. It is just as impossible for

an eye or a hand, endeavouring to see for itself alone, or to work for itself alone, to be in health.

So Mr. Holbrook had proved in an experience of over thirty years of mere selfish appropriation; and now, at fifty-five, with all the external good that wealth can give, we find him unhappy. Not unhappy *because* he is rich. No; a man may be rich and yet know as much of human bliss as comes to the lot of mortals. But he is unhappy, as hundreds and hundreds of thousands are unhappy, simply because he has cared for no one outside of the narrow circle of his home; and never used his wealth or influence, except in a reluctant, compulsory way, in any generous efforts to serve the common good. He had grown plethoric. In vain the absorbant system strives to appropriate the teeming richness of the too abundant blood. Their powers have long ago been overtasked. They can not do their work.

And so, at fifty-five, Mr. Holbrook, rich and envied—people envy in a very blind way—found that life on his plan was looking very much like a failure. Gold, once dazzling his eyes as the greatest good in life, palatial elegance, honour among men—all these were in his possession, and yet the phantom, Happiness, smiled on him more faintly than ever, and flitted further in the shadowy distance.

An old school-friend came to visit Mr. Holbrook in his beautiful country home, in the flush of a luxuriant summer, when his acres of lawn and garden were green with the softest grassy velvet, and starry with thousand-hued blossoms; an old school-friend whose life had not been so successful in the common acceptation of the word, but more successful in its higher and truer signification. He had tried to look upon man as his fellow; to regard himself as a part of society, with duties and responsibilities; and thus regarding himself he had been a dispenser of benefits as well as a receiver thereof — proving in many sweet instances that it is more blessed to give than to receive.

"All this does not make you happy," he said to Mr. Holbrook, on the day after his arrival, speaking with the frankness of an old and warmly-welcomed friend.

"Happy!" returned Mr. Holbrook, his very tone repelling the word. "There's no such thing as happiness. It's a deluding phantom."

But his friend answered, in quiet tones:

"A man may be happy in this life."

"I doubt it," replied Mr. Holbrook. "Wealth does not bring it, that is certain. Rich men are no happier than poor men. It is not, then, the condition that brings the peace, tranquility, and satisfaction we sigh for. Ah, my friend, it is a sad thing for a man at fifty-five—a man who has aimed high in the world, and hit his mark besides—to discover that something is wrong in his calculations; that the grand result he sought to reach does not include happiness. Alas! that it is so. And if I read my neighbours aright, the parallelism of our experience is complete. Yes, there is something wrong. What is it, my friend?"

And Mr. Holbrook looked at his old school-fellow with the earnestness of a man who sought an answer to his question.

"All unhappiness," replied the friend, "comes from some violation of the inherent law of our being. Society is only a man in the larger form, and in it there is a correspondence to even our very physical constitution. Assuming this as the ground-work of illustration in attempting to reach an answer to your question, I take this piece of twine and tie it around your finger below the second joint. Now we have a violation of the law governing the circulation of blood, and a serious obstruction is the consequence. Your finger holds a larger supply of the rich juices that feed the toiling members than it can possibly appropriate to any use, and so swells and grows purple with congestion. Now, as the engorgement increases, pain is felt—pain, not only in the finger, but along the arm; and should the violation still go on, the whole body would suffer in a degree, but the finger most of all. I remove the cord, and the swollen flesh subsides. It is purple no longer. The pain and uneasiness are gone. There is a lesson for you in this, Mr. Holbrook. Does the text of my illustration need a paraphrase?"

"Go on," said the merchant.

"You are the congested finger."

"What?"

"You have received and are receiving of this world's goods more than you can possibly use in any orderly way of life, looking simply to the common needs and demands of yourself and family. Is it not so? Think."

"I am rich," said Mr. Holbrook; "but my riches have come through honourable devotion to business. Trade, not trick and speculation, has filled my coffers. There is no stain on my escutcheon."

"I can believe that, sir, and yet see you as a congested, and not a healthy working member of the common social body. So far as you are engaged in useful merchandizing, so far you are acting in an orderly relation. But are you not regarding yourself alone, in your employments and accumulation? Do you ever soberly think of use to others, or seek to serve others? Like your eye and hand, do you see for the whole and work for the whole?"

"If I get your drift," said the merchant, "you would have me scatter my wealth in charitable deeds, and thus get rid of the congestion to which you refer."

"No."

"What then?"

"I would have you," replied the friend, "first turn your eyes away from yourself, and out upon the great social body of which you form a part. It is a diseased body, because its members are more or less diseased. Its great heart beats in a quick, strong, feverish pulsation, sending the poorly vitalized blood through obstructed channels. Endowed with large means and influence, you have power to do good in a wider range than most men. You can aid this common body in its efforts towards a higher and truer life; and in thus giving unselfish aid, states of tranquility and deep interior peace will come to you as a reward."

Mr. Holbrook cast his eyes upon the ground and sat for some time in thoughtful silence.

"I see a glimmer of truth in what you say," he remarked, looking up at his friend. Society is held together, and sustained by a great system of reciprocal uses; though men, in entering into them, are moved only by selfish instincts."

"But," said the friend, "if a generous regard for the neighbour governed all men in their employment, they would work for a higher principle and have a higher reward. While no less prosperous, an inward delight would flow from possession, as the correspondent of good service done to others."

"A dream of Arcadia." Mr. Holbrook smiled. His friend answered:

"No, simply an image of society in right order, that is, as God designed it to be; and as it must be ere true happiness can dwell among the sons of men. My dear old friend," added the visitor, "let me give you this great truth on which to ponder; you will see it clearer, I trust, hereafter than now. *Just in the degree that men regard the good of others in their feelings, thoughts and actions, will they be happy; and in just the degree that they regard only themselves, will they be miserable.* We must, like healthy bodily organs, do our part for the common good, or we will become mortally congested and diseased; and, of course, bear about with us perpetual states of disquietude or pain. The truth which I have given you to ponder is based on the laws of social life and order originally ordained of God. As we depart from these, must not a consequence be pain? In the degree that we keep them, must not happiness fill our hearts? The proposition needs no forcing—no illustration—it is simply self-evident."

"I will think on what you have said," answered the merchant. "It sounded strangely at first; but I see it differently now. Alas! how far from the true paths our feet have wandered, and the way back has no attractions."

"No attractions," was replied, "while we think only of ourselves; but, if we permit our hearts to go out in a generous regard for others, we shall soon find it a pleasant flower-strewn way. Then, and then only, will we begin to comprehend the true meaning of a word that is on all lips, and of a state after which every human heart aspires with irrepressible longings."

BE PATIENT WITH THE LITTLE ONES.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you to provoke the sharp reproof. Remember the world is new to them, they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience; and it ill becomes you to fret at a child who fails to keep pace with your thought. Teach him patiently as God teaches you, "line upon line, precept upon precept, here a little and there a little."

Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry with an impatient word or frown, nor attempt, on the contrary, a long instructive reply to every casual question. Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy, thou, if, in giving your child the molecule of truth he asks for, you can whet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant, into the world.

Bear patiently the childish humours of those little ones. They are but the untutored pleadings of the young spirit for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the world of life like fiends of despair, and make the little ones curse the day they were born; but corrected kindly and patiently, they become elements of happiness and usefulness. Passions are but fires, that may either scorch us with their uncontrolled fury, or may yield us a genial and needful warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of a perennial blessedness; its ripened fruit will afford you a perpetual joy.

BORROBOOLA GHA.

A stranger preached last Sunday,
And crowds of people came
To hear a two-hour sermon
With a barbarous-sounding name;
'T was all about some heathens,
Thousands of miles afar,
Who live in a land of darkness,
Called "Borroboola Gha."

So well their wants he pictured
That when the plates were passed
Each list'ner felt his pockets,
And goodly sums were cast;
For all must lend a shoulder
To push the rolling car
That carries light and comfort
To "Borroboola Gha."

That night their wants and sorrows
Lay heavy on my soul,
And deep in meditation
I took my morning-stroll;
Till something caught my mantle
With eager grasp and wild,
And looking down in wonder,
I saw a little child—

A pale and puny creature,
In rags and dirt forlorn;
What could she want? I questioned,
Impatient to be gone.
With trembling voice she answered,
"We live just down the street,
And mamma, she's a-dyin',
And we've nothing left to eat."

Down in a wretched basement,
With mould upon the walls,
Through whose half-buried windows
God's sunlight never falls;
Where cold, and want, and hunger
Crouched near her as she lay,
I found a fellow-creature
Gasping her life away.

A chair, a broken table,
A bed of dirty straw,
A hearth all dark and cheerless—
But these I scarcely saw;
For the mournful sight before me,
The sad and sickening show—
Oh! never had I pictured
A scene so full of woe.

The famished and the naked,
The babes that pine for bread,
The squalid group that huddled
Around the dying bed—

All this distress and sorrow
Should be in lands afar:
Was I suddenly transported
To "Borroboola Gha?"

Ah, lo! the poor and wretched
Were close behind the door,
And I had passed them heedless
A thousand times before.
Alas! for the cold and hungry,
That meet me every day,
While all my tears were given
To the suffering far away!

There's work enough for Christians
In distant lands, we know;
Our Lord commands his servants
Through all the world to go,
Not only for the heathen,
This was the charge to them:
"Go, preach the Word, beginning
First at Jerusalem."

Oh, Christian! God has promised,
Who e'er to thee has given
A cup of pure cold water,
Shall find reward in heaven.
Would you secure the blessing,
You need not seek it far:
You'll find in yonder hovel
A "Borroboola Gha."

CAN WE THINK TOO WELL OF GOD?

The fear is often expressed by those who are but little acquainted with our views, that we may overdo in our representations of the mercy and goodness of God, and thus lose sight of his attribute of justice. But can we think too worthily of God? Exalt his mercy as much as we may, can we go beyond the teachings of Scripture, where we are told that "the mercy of the Lord is from everlasting to everlasting?" Exalt his goodness as much as we may, can we go beyond the teachings of Scripture, where we are told that "goodness and mercy shall follow us all the days of our life," and that God is "good unto all, and his tender mercies are over all his works?"

We do not forget that God is just. But what is justice? Is it hatred? Is it revenge? Is it a vindictive passion in the bosom of Deity? Human justice is stern and relentless. Very seldom is it tempered with mercy. But God's justice is always merciful. It is strict and pure, and will be certainly exercised on all who do wrong. Nor can any escape its impartial awards. But what have we to fear from the justice of God? What has any man to fear? We cannot suppose that justice will go beyond the sinner's deserts. That would be revenge. We are satisfied to believe that God is just. And it is because we believe that God is just, that we have such an exalted opinion of his character. While he is of purer eyes than to behold iniquity, while he will by no means clear the guilty, He, at the same time, has commended his love to us, in that, while we were yet sinners, Christ died for us.

And of whom do we speak when we talk about God? Not of one who is like unto man — weak, short-sighted, ignorant, imperfect. No! When we speak of God, we speak of the "High and Lofty One that inhabiteth Eternity"—of Him who is "the King of kings and the Lord of lords;" and yet, who is "the Father of the spirits of all flesh;" "a just God, and a Saviour." And "his ways are not as our ways, neither are his thoughts as our thoughts." Being far above us, in the purity of his character, and the perfection of his attributes, it is not possible for us to go so far in our conceptions of Deity, as to outrun the possibilities of his being, or to ascribe to him more of mercy and love than he actually possesses.

The danger lies not here, but, on the other hand, in degrading God; in thinking unworthily of him; in bringing him down to the level of man. We judge him from a false, a human standard; and hence it is that doctrines are preached abhorrent to the soul, and which rob his character of all its loveliness.

We would never forget that God is just; neither would we forget that God is merciful. We would hold these out, not as antagonistic elements of character, but as working together in perfect harmony. And hence it is that we believe as we do, that the love of God in Jesus Christ, joined to his mercy, his justice, his truth, will lead him to work, until "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."
—*Trumpet.*

ADVANTAGES OF TEMPERANCE.

Solomon tells us that the glutton shall come to poverty; warns us not to be among riotous eaters of flesh, and even bids us to put a knife to our throats if we be men given to appetite. Is there no less desperate remedy?

Lord Byron once told a companion that if some demi-god would dictate to us how much we ought to eat, it would put an end to half the miseries of the race.

Jonathan Edwards we see noting in his diary: "I find that I cannot be convinced in the time of eating, that to eat more would be to exceed the bounds of temperance, though I have had two years' experience of the like, and yet three minutes after I have done, I am convinced of it. But yet again I overeat, thinking I shall be somewhat faint if I leave off then; but when I have finished, I am convinced of excess—and so it is from time to time.

Sir Isaac Newton often dined on a penny's worth of bread.

Abernethy cured his indigestion and regained his flesh by "going into the country, where he could get good milk and eggs, and living upon three ounces of baked custard taken three times a day, with no drink but ginger-water. On this quantity of food he regained his flesh, and uniformly got better."

Marion and his men waxed strong and valiant with no food but sweet potatoes, no drink but water, and no shelter but the sky.

"Besides brown bread, the Greek boat-men subsist almost solely on their native fruits, figs, grapes, and raisins. They are the most nimble, active, graceful, cheerful, and even merry people in the world."

Grant Thorburn attributes his cheerful old age to the fact that he "never eats enough," and thousands of his countrymen are wearing out their bodies, not so much by the excess of business or multiplicity of cares, as by the overwork they crowd upon themselves in digesting surplus and unnecessary food.

He who despises praise will not be likely to practice the virtues that would entitle him to it.

GOOD WORDS TO OUR YOUNG PEOPLE.

By Rachel Evans.

(Continued from page 139.)

Honesty. — The strictest sense of honesty should be inculcated in our earliest years. A simple rule may be followed, that if a thing does not belong to us we should not touch or desire it. And the value of the article is not to be considered; the fact that it belongs to another is sufficient to prevent our taking or coveting it.

I remember reading, long since, a beautiful instance of honesty in a little girl who filled, in her childhood, some subordinate parts at a London theatre.

Barbara S.— (so was the little maiden called) had a sick mother, and brothers and sisters who depended greatly on her exertions. So on the Saturday Barbara always went with an anxious heart to obtain her small earnings. One evening the treasurer was hurried, and he put quickly into Barbara's hand her supposed remuneration. She had arrived at the last stair before she discovered that a bright gold piece was shining among the few shillings which were usually her meed. Barbara rested while her little heart palpitated at the sight of so great a sum in her possession. For a moment only Barbara rested. Speedily her little feet remounted the stairs, and the bright gold piece was quickly replaced in the treasurer's hand. She did not wait for his thanks, but flew down again, and to her home with as light a heart as it was possible for a little maiden to feel. Barbara never forgot through life the happiness resulting from a sense of acting justly and honestly towards her employers.

Conscience. — Before concluding the subject of religious duties, I wish to say a few words on the subject of conscience, or that voice of God in the heart which speaks to the mind of man and directs him in the way he should go. It is the "still small voice" to which we should listen as to God himself. The more we commune in prayer with our Maker, the more through spiritual influ-

ence will be felt. Our hearts will be purified, and we shall even on earth enjoy the feeling of an immortal life within us. Our Saviour set us an example by constantly communing with His Father in solitary prayer. And when he departed, he promised to his loving disciples a comforter which is the spirit of truth, to guide us into all truth.

An excellent writer speaks thus of the influence of the spirit. "While we are wishing to walk in the spirit, we are being led into the knowledge of all truth—all spiritual Christian truth—into all the secret of the soul's growth in grace, and into the right faith as to the way of God's love and watchfulness for the soul. If any intelligent peasant would walk in the spirit truly and joyfully, and then say what he saw and felt, I believe there would come from his lips holier words than are preached in almost any pulpit. And the scholar who should walk in the spirit and speak his thoughts would be, if not a prophet, then certainly the first man after the least of the prophets. Many afflictions would be unendurable without the Holy Spirit or Comforter. It is by this holy guidance that we become resigned to our Father's will. The trials may not be removed, but they will be softened by resignation, and by humble trust that all in the end will be right. I would not have you believe that, because you love God first, you will not suffer when he sends afflictions. Indeed I agree with a distinguished writer, who says, 'I never could observe that nature suffered less, because grace triumphed more.' And hence arises the glory of the Christian sufferer: he feels affliction more intensely than a bad man, or grace would not have its perfect work; as it would not be difficult to subdue that which it is not difficult to endure. In the dark night of sorrow we still feel sure that 'He who sends the storm steers the vessel.' When the heart is crushed, it is hard to see the good for which the trial is designed; but as one of our most beautiful poets justly remarks, 'He who best knows our nature (for He made us what we are) by such afflictions recalls us from our wandering thought and idle merriment; from the insolence of youth and prosperity to services, to reflection, to our duty, and to Himself; nor need we hasten to get rid of these impressions; time, by the appointment of the same power, will cure the smart, and in some hearts blot out all the traces of sorrow; but such as preserve them the longest (for it is partly left in our own power) do perhaps best acquiesce in the will of the chastiser. If my weak hand could keep back sorrow from every young heart, I should do it; but my kindness would be injudicious, my judgment erring. I rejoice that your happiness is in the keeping of one whose wisdom cannot mistake, whose power will never flatter, whose love can never fail. Do not dread the future. The troubles we anticipate rarely come. Though you may 'prepare for storms, pray for fine weather.' The fair weather will be fairer for the storms; and now in the sunny time, when, having learnt your own powers, having found the instrument to work and the greatness of the labour, you look out into the harvest-field of the world, when, in the fulness of your yet fresh strength, yet relying on Him who sends forth the labourers, you long to go forth and gather in a few sheaves for the Lord of the harvest,—sing the pleasant song a gentle heart hath sung before you:

'When morning wakes the earth from sleep,
With soft and kindling ray,
We rise, Life's harvest-field to reap,
'Tis ripening day by day.

'To reap, sometimes with joyful heart,
Anon with tearful eye;
We see the spoiler hath a part,
We reap with smile and sigh.

'Full oft the tares obstruct our way,
Full oft we feel the thorn;
Our hearts grow faint,—we weep, we pray—
Then Hope is newly born.

'Hope that at last we all shall come,
Though rough the way and long,
Back to our Father's house, our home,
And bring our sheaves, with song.'"

Education.—It is of the greatest importance that all who are about to enter on the business of life should consider well the importance and the best means of promoting good education. It is probable that all young people will have more or less to do with the instruction of others, and an intimate acquaintance with the duty performed is far more

necessary in the business of education than it is in any other. The chief care of the instructor is to watch over the associations which children form in their tender years; to give them early habits of mental activity; to inspire them with a relish for intellectual enjoyment, and at the same time to preserve their attention alive to objects around them. Every mother should attend to the development of the faculties of her child from infancy. She must draw out its powers of observation and perception, by the active use of its five senses. The child must be made alive to the moral feelings appropriate to its age. He must be capable of receiving instruction with pleasure, and of retaining it if offered judiciously. Thus will a certain foundation be laid for a sound education. The seed sown afterwards by able instructors will produce a hundredfold; for the ground has been made good—it is prepared for the ripened grain. We should consider above all the best mode of awakening the kind affections. Gratitude in children we find to be generally awakened by such kindness as they can generally appreciate. Many persons are often surprised to see how easily some of their acquaintances will gain the affection of children and acquire the ascendancy over them. The secret is this. They come down to the level of the child's understanding. They excite or employ their mental powers; they speak a kind word indicating interest in their plays or pursuits; they aid them in their own little schemes, or at least regard them with looks and words of kindness. These are indications of kindness which a child can feel at once, and gratitude and affection are awakened immediately in its little breast. If you are an elder brother, or sister, you may gain the greatest ascendancy over the minds of the younger children — first by your moral worth, and next by an affection inspired by your kindness and interest in them. They will believe whatever you tell them, and adopt the principles and feelings you express, simply because they are yours. If they see that you love duty, and your Saviour, and are living in the habitual fear of sin, and in steady efforts to prepare for a future world, they will feel a stronger influence leading them to the same choice than any other human means can exert. But this simple possession of right feelings and principles is not enough. You must distinctly *express* good sentiments in their hearing, as well as exemplify them in your conduct. For example, you may be walking with a little child on a pleasant morning in February, on the crust of the snow, and some little birds hop along before you, picking the seeds from the stems of the herbage which the wintry storms have not entirely covered. Now the soundest and most intelligent argument you could offer the child in favour of kindness to animals, would not have half as much power over it as some such soliloquy as this: "Oh, see that little bird! Shall I throw my cane at him? Oh, no indeed! it would hurt him very much, or if it did not strike him it would frighten him very much. I am sure I would not hurt that little bird. He is picking up the seeds. I am glad he can find those little seeds. They taste very sweet to him, I suppose. I wish I had some crumbs of bread to give him. Do you think he is cold? No; he is covered all over with warm feathers. I do not think he is cold." Suppose now an elder brother should say instead: "Stop, there's a bird; stand back a minute and see how quickly I will knock him down with my cane. If I once hit him, I am certain he will never hop again." Now these are all mere expressions of your own feeling, and, in nine cases out of ten, the child who should listen to them would find his heart gliding spontaneously into the same state with your own, whether it were of kindness or cruelty. Hence be always ready not only to exhibit in your conduct the influence of right principle, but to express that principle in language. Many persons imagine that unless they explain, or illustrate, or prove the truth, they can have nothing to say. But they mistake; it is the simple expression of it, pleasantly and clearly in a thousand various ways, and on a thousand different occasions, which will do more than either explanation, illustration, or proof. In teaching moral and religious truth, no illustrations are equal to those to be found in the Holy Scriptures, as none are related elsewhere

with such beautiful clearness and simplicity. The narratives of the Old and New Testament are full of materials, if read and explained with a view to bring out their moral expression. Our simple business is to take a passage in which religious truth is exemplified, and to explain, expand, and exhibit it in its simplicity, and its individuality, to the minds of the young. We do not require any great amount of theological knowledge for this purpose, but simply a clear perception of the practical bearings of the truth or duty enforced. It is far better to dwell on what is obvious, important, and of every-day utility, than on what is far-fetched or refined. What has been said in the preceding pages is what every Sabbath scholar may act upon himself. He can carefully train his feelings and principles, he can endeavour to lead a religious life, and to correct bad habits. He can humbly and submissively attend to the wishes of his parents and superiors, and by kindness and attention do good to all around him. Above all, when once his own character is improved, he may try to show his love to his brothers and sisters, and his young companions, by becoming a teacher of righteousness to them by example, by precept, and by apt illustrations of Christian truth.

Self-Education.—In concluding this portion of my remarks, I think I cannot do better than make some extracts from an excellent little work on Self-Education, by Mrs. Hope. All who can afford it should purchase the book for themselves. She says, in her introduction, "The following pages are addressed to such of you as are neither very young, nor quite grown up; but who, being from thirteen to eighteen years of age, are now ceasing to be children, and will soon be men and women. However different your situations, you are all following the same great object, namely, to fit each of you to do his duty in that state to which it shall, hereafter, please God to call him.

"One fact, however, has often struck me, and I wish you to notice it. Thousands of boys and girls are annually placed in the same situations, and thousands of parents are, like yours, filled with bright hopes that their children will turn out useful and amiable members of society. But when we look around in the world, how few men and women do we see who have fulfilled the hopes of their childhood! As children, the greatest pains have been taken to fill their minds with knowledge, and to make them love what is rational and useful. Yet, as men and women, by far the larger number are ignorant, idle, self-indulgent, following no useful occupation, and looking upon every rational employment as an irksome task, from which they eagerly seek to escape. As children they have been taught the pure precepts of the Gospel, and have been told to love God and not to love the world; and yet, as grown persons, they love the world, neglect God, and give themselves up to evil tempers, to dissipation, to dishonesty—in fact, to all that is most opposed to Christ's precepts and examples. And what is the consequence of their thus forgetting all that has been learned in childhood? To say nothing about what will be its awful result in another world, we need only listen to the incessant complaints which we hear on every side, in order to perceive what are its fatal effects even in this world. One man laments that he never succeeds in what he undertakes; another complains of the idleness or dishonesty of him whom he has placed in a responsible post; a third grieves over the unkindness, or the want of principle with which a relative or a friend has acted. In short, on all sides, we see and hear enough to convince us that the education of most children has been thrown away, and that, so far from proving blessings to their families and fellow-creatures, they are, at best, useless members of society, and a source of disappointment to their friends; while too often, alas! they become a curse to both. Now, if such be indeed the case, do you not feel anxious to know whether you will belong to the large number of useless members of society, or whether you will be one of the few bright and happy exceptions? The only way to discover through is to inquire what is the reason the education of so many young persons fails, and what are the means for avoiding a similar result in our own case?

"You will find out by inquiry and observation that the blame of a bad education cannot, in general, be laid on the natural abilities of children, nor on their teachers. But I shall tell you on what it may be laid. It may be laid on themselves. For the real reason why so many persons are badly educated is, because most boys and girls depend for their education on their tutors and governesses, and do not take the trouble of educating themselves. 'Educating myself!' I think I hear you exclaim. 'Educating myself! What does that mean? I thought it my parents' and my tutor's business to educate me.' I daresay you have thought so; but I shall soon show you that it is impossible for any one, except yourself, to educate you; and that unless you see about educating yourself, you stand a fair chance of resembling the great majority of young persons who go into the world badly educated—that is, without such an education as will make them happy in their own minds, useful to their fellow-creatures, and successful in what they undertake.

To be continued.

THE SUICIDE—THE MURDERER.

"WHERE does the murderer who commits suicide receive a just punishment?" This is a question frequently proposed. We propose to answer it briefly.

1.—We deny that a specific amount of sin deserves a specific amount of pain or suffering.

2.—All the punishment of sin is *consequential.*

3.—It consists in the consequences, effects, or results of sin itself, to the transgressor, as long as he continues in the love and practice of sin.

4.—If a man is a great sinner, even a murderer, and repents and becomes good, only a few days before he closes a long life of iniquity, does any one see any difficulty in his case? Does any one ask, "Where did he get his punishment?" Certainly not. But if the poor soul had continued to sin no longer, and had died impenitent, and should repent at some time subsequent to death, would that alter the principle of the matter? Not in the least. The truth is just here—man will necessarily be destitute of spiritual enjoyment, and suffer positive unhappiness, as long as he remains unholy. When he repents, reforms, and becomes holy and obedient, he will cease to be punished—he deserves no more punishment for the past when he obeys the law.

No man instantly changes from a pure saint to a suicide and a murderer. Few, if any, ever commit suicide, unless they are in an unsound state of mind. The man who commits a murder has been in a wicked, depraved state of heart and soul, and probably a long time before he commits the overt act. Whenever God sees that a mind is, inwardly, in such a moral state that it would commit murder, when the opportunity occurs, then that mind is a murderer in the sight of God, and the penalty of the moral law immediately rests on the soul. The moral *status* of that soul is that of a murderer, hence its punishment will commence as soon as that moral status is reached, and it may be long before the overt act of murder is committed; and in some cases the overt act may never be committed. Suppose a man has been in the moral state of a murderer for twenty years, but has not all this time killed any one with malice prepense, and at the expiration of that time he commits murder and dies. Now, during all the twenty years he has been in the moral status of a murderer, and consequences or results of that state all this time. The very state of his mind and heart is an evil state, and that state is punishment.—*Christian Repository.*

THE GOLDEN FUTURE.

AH, yes! ah, yes! we see it all,
A golden country gleams before us,
God still is God, whate'er befall,
Flowers bloom below, stars radiate o'er us;
There gleams a golden land before us.

Above the mist, above the cloud,
Above the darkness and the thunder,
While storms are roaring wild and loud,
Calm shines a world of awe and wonder,
And there is silence o'er the thunder.

Then, O my brothers, true and loved,
A golden country lies before us,
With man around us, God above,
And truth and beauty doming o'er us;
A golden country gleams before us.

DO UNITARIANS GLORY IN THE CROSS OF CHRIST?

By John Shannon.

A person said to me not long ago, "Do Unitarians glory in the cross of Christ?" I believe he fully expected me to answer, No; and when I said, Yes, most assuredly, he appeared to be much surprised. I directed his attention to a hymn by an earnest Unitarian, Sir John Bowring, commencing thus:—

> In the cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime.

To prevent misapprehension, I told him that glorying in the cross of Christ is not exulting in the possession of a supposed relic of the wooden cross on which he was crucified, nor wearing on the person a beautiful representation of it in wood, stone, or metal. Glorying in the cross of Christ does not mean a firm belief that he died, the innocent instead of the guilty, to appease God's wrath, and as a substituted victim for the sins of mankind.

He said to me, "The latter is the view of the cross of Christ which I hold. To glory in the cross is to be washed in Christ's blood, to believe in the efficacy of his vicarious sufferings for salvation, and that he died to satisfy God's justice; and if Unitarians do not hold these views, how can they glory in the cross of Christ?"

I replied, "Your views may seem to be supported by a few expressions in one or two of St. Paul's epistles, borrowed from the sacrificial usages of the Jews; but I think they are entirely discordant with the spirit and tenour of the Bible. I shall endeavour to lay before you the teaching of Scripture respecting the cross of Christ, to explain what glorying in the cross means, and I hope I may be able to convince you that a Unitarian Christian can with great sincerity say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The following is the substance of the remarks I made:—

To glory in the cross of Christ, is to be willing, like him, to renounce the *dearest social ties* for the sake of truth. Christ's disposition was very affectionate, as appears from his tender regard for his mother, and the many pleasant hours he spent in social intercourse with Lazarus, Mary, and Martha of Bethany. It must therefore have been painful to him when his own brethren did not believe on him, but heaped upon him taunts and scoffs. I trust we should be ready, like Jesus, to take up this cross, and in obedience to the truth, to renounce the dearest social ties. Christ says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me."

To glory in the cross of Christ, is to be willing, like him, to renounce *fame* and *reputation* for the sake of truth. A good name is better than great riches. We value our reputation and character. Every civilized country possesses stringent laws which enable a person to protect his character and good name from unjust calumny and aspersion. We may lose our wealth and be reduced to destitution, but with an unblemished character and an unsullied reputation, we have still a most valuable possession—a treasure that will cheer us in our poverty. Christ renounced fame and reputation for the sake of truth. "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." "He made himself of no reputation and took upon him the form of a servant." I trust we should be willing to forego fame and reputation for the sake of truth, and for the testimony of a good conscience. I trust we should be able to follow Christ in this respect, bearing his reproach. It is difficult sometimes to resist the popular tide; to make a profession of a religion which, like ours, is in a minority. The question is natural, Do any of the rulers profess this religion? Do any of the pharisees or chief priests believe it? Nicodemus, through timidity, came to Jesus by night; and it is stated, "that among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." How many now are afraid of openly professing the truth they inwardly believe, lest they lose a lucrative situation or be put out of the church! These are not glorying in the cross of Christ, for they are not willing to sacrifice fame and reputation on the altar of truth.

To glory in the cross of Christ, is to be willing, like him, to renounce *worldly property* for the sake of truth. Property, as we know, is valued. It is a sign of the economy, prudence, and industry of former generations, and of the present. It is natural that we should attach a value to property, and hold the possessors of it in a certain degree of estimation. Christ, for the sake of truth, consented to become a homeless wanderer, depending upon casual charity. The foxes had holes and the birds of the air had nests, but the Son of man had not where to lay his head. Christ and his apostles were placed in peculiar circumstances. To carry out fully their mission, they were obliged to travel from place to place. When the people were attentive and the seed seemed to be taking root, they remained some time. When the people contradicted and blasphemed, they immediately departed. Under these circumstances, it was impossible for them to engage in any employment for a maintenance. Their lives were in continual hazard, and they laboured trusting to God that he would, from time to time, raise up kind-hearted individuals, who appreciating their labours would minister to their necessities. I trust we should be willing to renounce worldly property for the sake of truth, if peculiar circumstances called for the sacrifice. Then we would, in truth be taking up our cross, and glorying in the cross of our Lord Jesus Christ.

To glory in the cross of Christ, is to be will-

ing, like him, to renounce *ambition* and the *love of power* in obedience to God and truth. Christ was tempted in all points as we are, yet without sin. An appeal to his ambition or love of power was one snare set to seduce Christ from the path of loyalty to God. Had he desecrated his noble powers to purposes of low and selfish ambition, he might have found many adherents. The people, at one time, would have taken him and made him a King, had he not escaped from their hands. Worldly notions of the Messiah then prevailed, in which even the Apostles shared to the last. Had he encouraged these worldly notions—had he proclaimed himself the deliver of the Jews from the oppressive Roman yoke, he might soon have gathered a crowd of admirers and adherents around him. But the kingdoms of the world and the glory of them have no attraction for him—his kingdom is spiritual and his empire is the heart. Here is a lesson for those in high places. Do they value duty more than their posts of honour? Would they sacrifice their posts of honour at the call of conscience? If so; they are bearing their cross, and they are glorying in the cross of our Lord Jesus Christ.

To glory in the cross of Christ, is to be willing, like him, to sacrifice even *life* for the truth. It has been said, "all that a man hath will he give for his life." Wealth, honours, power, will be readily given up that it may be spared. The life is justly considered more than meat, and the body than raiment. Christ laid down his life for the truth and was obedient unto death, even the death of the cross; and many, animated by his example, count not their lives dear unto themselves, so that they may finish their course with joy, and they thus glory in the cross of our Lord Jesus Christ.

My friend said, "You appear to believe that the cross which Christ bore is similar to the cross which all good men bear who suffer for conscience sake."

I replied, "The Scriptures plainly teach that the sufferings of Christ were similar to those of the prophets and martyrs. James and John could drink of the cup that he drank of." Paul says, "If we suffer with Christ, we shall also be glorified together." Peter says that we are "partakers of Christ's sufferings," and that "Christ suffered for us, leaving us an example that we should follow his steps."

My friend said, "This is a Scriptural view of Christ's sufferings which is rarely propounded in pulpits, but which ought to be more insisted upon."

I replied, "I hope you see now how Unitarian Christians take up their cross and follow Christ. They suffer social exclusion for their principles. They are a sect everywhere spoken against. They renounce the honours and worldly advantages accruing from connection with the established church or a dominant dissenting sect, for the sake of truth. They glory in the cross of our Lord Jesus Christ, by which the world is crucified to them, and they unto the world. The cross of Christ teaches them to rise above the influence of worldly interests and considerations; and especially in matters of religion 'to obey God rather than man.'"

TRACTS.

By the Rev. James Knapton.

Little messengers of mercy,—
Little monitors of love,
Bearing tidings, glad and joyous,
From the Holy One above,—
Wheresoever ye may journey,
But perform your duty well,
And the triumph that awaits you
Mortal tongue may never tell!

Ye are daring little creatures,
And however dense and drear
Be the clounds around your pathway,
Ye will never yield to fear;
Never falter in your footsteps—
From your purpose never move
Till all human hearts are blended
In the brotherhood of love!

Then, where tears are falling fastest,
And the wail of human woe
Traceth depths of deepest anguish,
Faithful pilgrims ever go:
Go with comfort richly laden—
Heed not aught save true distress—
And the God of heaven shall crown you
With a rich and rare success!

Many a home and hearth already,
Rendered waste through sin's employ,
By your deeds of loving-kindness
Ye have filled with peace and joy:
Won to perfect strength and freedom,
From tradition's worthless mine,
Many a fainting heart, and grappling
With creations un-divine.

Yet, the harvest still is plenteous,
And the labourers are few;
And, how vast soe'er your triumph,
There is work enough to do:
Work so great, and good, and Christ-like,
That the saddest heart may dwell
On its pure and deathless lustre
With a joy ineffable.

And but urge your way supported
By the power of truth divine—
Causing light yet more effulgent
Round your every step to shine:
And what arm shall bound your progress?
Though the bigot in his ire
Fain would see you safely cradled
In the fagot—for the fire!

DOCTRINAL TRACTS.

A very excellent series of Doctrinal Tracts are being issued by Mr. W. Hunt, Printer, Osborne Street, Hull. The following can be had, *Post-free*, at 1s. 6d. per hundred, or 12s. 6d. per thousand.—1. "The Unity of God;" 2. "Gospel Plan of Salvation;" 3. "Atonement;" 4. "Repentance;" 5. "Object of Religious Worship;" 6. "The Exclusive Godhead of the Father;" 7. "Unitarianism;" 8. "Milton a Unitarian;" 9. "A Unitarian's Address to his Brethren;" 10. "Imputed Righteousness;" 11. "Human Depravity;" 12. "Do Unitarians Glory in the Cross of Christ."

THE WOMAN FOR A WIFE.

In most of the letters addressed to young men, there is a great deal said about the elevating influence of female society. Sentimental young men affect this kind of reading, and if anywhere in it they can find countenance for the policy of early marriages, they are particularly gratified. Now, while we are the last to deny the advantages which any young man of sense experiences from the society of a woman's pure and elevated taste, we do deny that there is anything in indiscriminate devotion to female society, which makes a man better or purer.

In seeking female society as an agency for the elevation of your taste, the cultivation of your morals, and the improvement of your mind, seek that which is above you. Do not treat with rudeness or studied neglect such inferior female society as you are obliged to come in contact with; on the contrary, you owe to such society a duty; you should stimulate it, infuse new vitality into it, and endeavour to do for it what you would have superior female society do for yourself.

The endeavour to find female society above yourself should be carried still further. Never content yourself with the idea of having a commonplace wife. You want one who will urge you forward; who will excite within your breast a laudable ambition; who will sympathize with all your trials, enter into all your perplexities, animate you with fresh zeal and new hopes; and who will, in very truth, be unto you a better half.

The apprehensions of women are finer and quicker than those of men. With equal early advantages the woman is more of a woman at eighteen than a man is at twenty-one. After marriage, as a general rule, the woman ceases to acquire. We do not say this is necessary, or that it should be the case; we simply state a fact. The woman is absorbed in family cares. They consume her time, and to a considerable extent deprive her of intellectual culture. In the meantime the man is engaged in business. He comes in daily contact with minds sharper and stronger than his own. He grows and matures, and within ten years from the date of his marriage, becomes in reality a new man. Now if he was foolish enough to marry a woman because her face was pretty, or her figure attractive, or her dowry handsomer than either figure or face, he will find that he has left his wife far behind in the intellectual progress which he has made, and that she is really no more of a companion for him than a child would be. There are few sadder sights in this world than that of mates whom the passage of years has mismated — people who are married, but not matched.

In every young man's mind there exists the expectation of marriage. When a young man pretends he has no wish to marry, we may pretty safely infer one of two things—either that he is himself deceived, or that he is endeavouring to deceive others.

"When I said I would die a bachelor, I did not think I should live to be married."

How shall a good wife be won? Men naturally shrink from the attempt to obtain a companion superior to themselves, but they will find that really intelligent women are uniformly modest, and hold their charms in moderate estimation. What such women most admire in men is politeness, courage, devotion, and decision. Such qualities are essential if you would win a woman worthy of your love.

But do not be in a hurry about the matter; do not give way to a feverish longing for marriage, and do not imagine that any disappointment in love which takes place before you are twenty-one years of age, will materially affect your future happiness. The more of a man you become, the more manliness you will become capable of exhibiting in your associations with women, the more you will be esteemed, and the better wife you will be better able to obtain.

Go into female society if you can find that which will improve you, but not otherwise. You can better spend your time in the society of sensible men, which is often more accessible to you than the other, and it is through that mostly that you find your way to good female society.

One thing more—the last, but not the least, in this paper. No woman without piety in her heart is fit to become the companion of any man. You may obtain in your wife beauty, amiability, sprightliness, wit, accomplishments, wealth, and learning, but if that wife has no higher love than herself or yourself, she is no fit companion for life. She cannot lead you to look above mean aims and objects; she cannot properly educate her children; she cannot in hours of adversity sustain and comfort you; she cannot bear with patience your petulance, produced by the cares and vexations of business; and she will never be safe against the seductive allurements of the world.

AN EXPLANATION.

One of the readers of the *Unitarian Hand Book* wants to know why we read Acts xx. 28th verse, "The church of the Lord," instead of "The church of God," as in the common version. We reply, on the following Trinitarian authorities: *Griesbach*, in his Greek Testament, reads it "The church of the Lord." *Michaelis* says, "The reading, *of God*, has been found in few *M.S.S.*, and in none of considerable antiquity." *Grotius*, *Le Clerc*, *Wetstein*, and others give the preference to "The church of the Lord." *Dr. J. Pye Smith* says the preponderance of evidence is in favour of "The church of the Lord."

EVERLASTING DESTRUCTION.

"Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."—2 THESS. i. 7, 10.

IN examining this text we suggest the three following inquiries, viz.:

1.—To whom does Paul here refer as exposed to the righteous judgment of God?

2.—When should the punishment of which the passage treats be inflicted?

3.—In what would this punishment consist?

I.—Nobody need hesitate in deciding to whom the apostle here refers. This vengeance or punishment was to befall those who troubled the Christian believers to whom this epistle was addressed. In the book of Acts (xvii. 1, 13) we are told that the Jews were the most unrelenting enemies of the Gospel, and wherever the apostles went those bitter foes stirred up the people against them. In his first epistle to the Thessalonians (ii. 15), in allusion to the persecutions of the Christians by the Jews, Paul says, "Who both killed the Lord Jesus and their own prophets, *and have persecuted us.*" To this class Christ refers: "They have *not known* the Father or me." Paul's expression is this: Them *that know not God*, and obey not the Gospel of our Lord Jesus Christ. Here the class to whom the text refers are plainly pointed out. And Paul, writing to the church in Thessalonica, foretells the judgment with which God would visit their foes: "Seeing it is a righteous thing with God to recompense tribulation to *them that trouble you.*"

II.—When was this punishment to be inflicted? The answer in the text is, "When the Lord Jesus shall be revealed from heaven." When was that revelation to take place? Our Lord's own words will furnish the answer: "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his own works." That would be a manifestation or revelation of his power or glory.

And concerning the time the next verse is decisive: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." In the twenty-fourth chapter of Matthew this is spoken of as a time when the Son of man should be revealed: "Even thus shall it be in the day when the Son of man is revealed." And in that chapter the time is distinctly announced: "This generation shall not pass till all these things be fulfilled." Thus the testimony is plain that this was to take place while some who were then living should remain upon the earth.

Nor need the figurative expression here employed confuse or mislead our minds. In the Hebrew Scriptures the calamities that befall nations and cities, the judgments of heaven, are very frequently set forth under the figure of fire. "Behold the Lord will come with fire, and his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire."—Isaiah lxvi. 15. See also Isaiah x. 17; Ezekiel xxi. 13; xxii. 18, 22. In all these passages temporal judgments are set forth under the figure of fire.

III.—The punishment was to consist in an everlasting destruction from the presence of the Lord and the glory of his power. In one sense God is everywhere, and we cannot come into, or be cast from his presence. But we find that God is said to have dwelt in the temple where he was worshipped, and where his glory and power was manifested before men. Cain went out from the presence of the Lord. Jonah fled from the presence of the Lord, and went down to Joppa. When the Jews were carried away as captives by the king of Babylon, it is said that God cast them out from his presence. Ultimately they returned, built again their temple, established the worship of Jehovah, and enjoyed the Divine presence there. And when Paul foretells their second destruction, their second banishment from the Holy City and the temple, he employs language similar to that which the prophets had used in reference to the first. This destruction was to be everlasting, certainly, but the term does not denote eternity in duration. Read Jeremiah xxxiii. 39, 40—"Therefore behold, I, even I, will utterly forget you, and the city that I gave you and your fathers, and *cast you out of my presence*, and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten." This language is as positive as that in our text. Observe, the Jews were to have the land of Canaan as an everlasting possession. The priesthood of Aaron was to be everlasting; the statutes of the nation, even, were called everlasting. But that priesthood has been changed. The everlasting mountains have been scattered. And the Jews may suffer everlasting destruction—what in the Bible is called everlasting destruction—and still "all Israel be saved." They are now cast out from the presence of the Lord, enduring that everlasting destruction which our Lord foretold. We do fervently hope the time is at hand when the Bible shall have a fair and impartial explanation: and those few New Testament texts will be rescued from the hands of those preachers

"Who make religion be abhorred,
Who round with darkness gulf her,
And think no word can please the Lord
Unless it smell of sulphur.

"That more and more a Providence
Of love be understood,
Making the springs of time and sense
Sweet with eternal good.

"That death seems but a covered way
That opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

"That care and trial seem at last
Through memory's sunset air,
Like mountain ranges overpast
In purple distance fair.

"That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm."

WAYSIDE GATHERINGS.

THE WEAK POINT.—It is a fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentinels of watchfulness and camp-fires of prayer.

JEWISH PROSELYTES.—Taught from their very infancy that there is no reason why they should seek to convert others to their faith, they do not see why they should abandon their own; hence all attempts to convert them usually fail. The Roman Catholic ecclesiastics had an excellent opportunity of testing their impressionability, for I have seen it stated in an article on the Jews in Rome, that a certain number of the Jewish inhabitants of the Ghetto were compelled to attend the daily service of the Romish Church for generation after generation without any result in the way of conversion. I have not seen any report of the success, or the want of it, on the part of the Society founded for the express purpose of propagating the Gospel among the Jews, but I have before me a newspaper published in Utah, in which I see a paragraph stating, on the authority of the Rev. J. Wolff, that a Society which existed in London for the express purpose of converting the Jews had, during the last fifty years, spent £500,000, and converted two Jews and a half. This statement is not strictly accurate, but it is certain the number of conversions is not great.—*Once a Week.*

MENDELSSOHN AND THE JEWS.—In 1729, when Mendelssohn was born (and Lessing also), the belief that Jews slaughtered Christian children at their festivals was still prevalent in many parts of Germany. Under the Great Frederick their condition at Berlin was better than elsewhere; but still the so-called "Enlightenment" *(Aufklarung)*, which, among the Prussian *literati*, reduced Christianity to a sort of mild Deism, did not, in the least, efface the distinction between the Christian and the Jew, or remove the impression that the latter was not only theologically but intellectually the inferior of the former—a miserable being, whom no amount of tuition could raise to a level with the rest of mankind. Even when Moses Mendelssohn had long acquired the esteem of literary men all over Europe, and his "Phædra" had been translated into almost every recognised language, he could write a letter containing the following passage:—"In this so-called tolerant land I feel myself so confined, am so hemmed in on all sides by thorough intolerance, that, for the sake of my children, I am compelled to remain shut up all day in a silk manufactory. Sometimes in the evening I go out with my wife and children. 'Papa,' says one of the innocents, 'what is that boy shouting after us? Why are they flinging stones at us? What harm have we done them?' 'Yes, dear papa,' says another, 'they pursue us in the streets, and say, "Jews! Jews!" Is it, then, so disgraceful to be a Jew?'"—*Athenæum.*

SIGNING ARTICLES OF RELIGION WITHOUT BELIEF.—Lord Chancellor King, in conversation with the celebrated Professor Whiston, justified the signing of Articles not believed, saying, "We must not lose our usefulness for scruples." Mr. Whiston asked his Lordship, "Whether the Courts, at which he himself presided, would allow such prevarication or not?" He confessed that they did not allow of it. "Then," said Mr. Whiston, "suppose God Almighty should be as just in the next world as my Lord Chief Justice in this, where are we then?" To which his Lordship made no answer. On Mr. Whiston relating this story to Queen Caroline, that Princess said, "Mr. Whiston, no answer was to be made to it."

SOUND SLEEP.—Any man who can bound out of bed as soon as he wakes of a mid-winter's morning, is worth something. No fear of his not making his way through the world creditably, because he has the elements of a promptitude, decision and energy, which guarantee success. To invalids we make a comfortable suggestion worth knowing. If you have force of character enough to keep you from taking a second nap—and it is the "*second nap*" which makes its baneful influences felt on multitudes—it is better for you to lay awhile and think about it, until that feeling of weariness passes out of the limbs which you so commonly feel. But to sleep soundly and feel rested and refreshed when you wake up of a morning, four things are essential:—1. Go to bed with feet thoroughly dry and warm. 2. Take nothing for supper but cold bread and butter, and a single cup of warm tea of any kind. 3. Avoid over-fatigue of the body. 4. For the hour preceding bed-time dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening, in cheerfulness.—*Hall's Journal of Health.*

SATURDAY.—Saturday has been a day of death to the Royal Family of England within the last 160 years:—

William III. died	Saturday, March 18, 1702.
Queen Anne	Saturday, August 1, 1714.
George I.	Saturday, June 10, 1727.
George II.	Saturday, October 25, 1760.
George III.	Saturday, January 29, 1820.
George IV.	Saturday, June 26, 1830.
The Duchess of Kent	Saturday, March 16, 1861.
Albert, Prince Consort	Saturday, December 14, 1861.

After the Reformation, the old evil days appear to have abated much of the ancient malevolent influences, and to have left behind them only a general superstition against fishermen setting out to fish, or seamen to take a voyage, or landsmen a journey, or domestic servants to enter on a new place on a Friday. In many country districts, especially in the North of England, no weddings take place on Friday, from this cause. According to a rhyming proverb, "Friday's moon, come when it will, comes too soon." Sir Thomas Overbury, in his charming sketch of a Milkmaid, says, "Her dreams are so chaste that she dare tell them; only a Friday's dream is all her superstition; and she consents for fear of anger."

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